P1638
DAS
503
$50

A VISITATION OF LOVE, AND Gentle Greeting OF THE TURK,

And tender tryal of his thoughts for God, and proof of the hearts of his Court, and the ſpirits of the people round about him, in his own Dominion, and the Inhabitants of the Earth that are borderers upon his skirts, in their declared Religious wayes.

And is a warning to all men that are in the corrupted wayes of ſin and iniquity, to repent and turn to the living God, who dwelleth in the light, before the Rod of his Vengeance deſtroyes the evil doers of the Nations.

To which is annexed a book, intituled,

Immanuel, the Salvation of Iſrael.

Written in the Will and Countenance of God, by a Servant of the Lord, who am called by ſcorners in England, *Quaker, and was named in the fleſh,*

JOHN PERROT.

LONDON, Printed for *Thomas Simmons* at the ſigne of the *Bull* and *Mouth* near *Alderſgate*, 1660.

THen *arose up certain of the Elders of the Land, and spake to all the Assembly of the people, saying,* Micah *the* Morashite *prophesied in the days of* Hezekiah *King of* Judah, *and spake to all the people of* Judah, *saying, Thus saith the Lord of Hosts, Zion shall be ploughed like a field, and* Jernsalem *shall become heaps, and the Mountain of the House as the high places of the Forrest; Did* Hezekiah *the King of* Judah *and all* Judah, *put him at all to death? Did he not fear the Lord, and the Lord repented him of the evil which he had pronounced against them? thus might we procure great evil against our souls.*

This is recorded in the Book of the Prophitie of *JEREMIAH*, chap. 26.

A Viſitation, Tryal, and Warning to repent.

I *Am the light of the world*, ſaith the Prophet whom God hath raiſed up like unto *Moſes*, ſaying, *I will raiſe them up a Prophet from amoug their brethren, like unto thee, and I will put my words in his mouth, and he ſhall ſpeak unto them all which I ſhall command him; & it ſhall come to paſs, that whoſoever will not hearken unto my words which he ſhall ſpeak in my Name I will require it of him.* He is the true light of the world, the true Prophet, which cometh in the Name of the moſt high God, that ſent him a light into the world, to give light unto all Nations, that all Nations through him who is the light of the world, may come to believe and know the Almighty power of the Lord God, who is working a work in our days, at which the ears of many ſhall tingle: And in this his mighty and terrible day which is at hand, he is bringing to paſs, to make many tongues, and languages, and people, and the people of many Nations, of one heart, and of one mind and ſoul, and to ſet up his Standard in *Zion*, and his ſalvation in *Ieruſalem*: And ſuch their Authority and Dominion will he eſtabliſh, who ſeeks in the ſpirit of pure love and meekneſs, to ſee his Scepter of righteouſneſs lifted over all the Heads of the ungodly, who are out of the fear of the eternal dreadful God of life, and everlaſting power, working their own works, and eſtabliſhing their own wills.

And with this voice do I cry unto thee O TURK, who are ſet over many Regions, that over many more thou mayſt reign, until all the earth be ſubdued for thee, for evermore to ſtand under thy Authority, the Dominion of the Seed to be over the whole Earth; being ſent of the Almighty God unto thee, and unto thy whole Nation, with the Meſſage of everlaſting Peace in my mouth, which if ye receive, the Lord my God will be your rewarder in righteouſneſs; and behold, thy honour ſhall be made

greater, and thy borders enlarged, and great prosperity shall compass the dwelling of the desolate, the fatherless and the widows, and not one begging bread shall be in thy Dominion from the one end thereof unto the other; but all shall see the plentifull day of God, and the seed of the next generation shall bless the remembrance of thee, and their posterity for ever, even from one generation to another, shall declare thy memorial, which shall never be blotted out.

But if otherwise thou resist, and incline not thine ear unto counsel, but resist the Message of the Lord God of eternal life, and infinite power, behold I return, (if unto the Tombs of my Fathers) with my peace with me, which God hath given me and no man can take from me, and the hand of the dreadfull Lord God of Hosts will follow me, which Nations shall taste of, in sore displeasure, that resist my testimony of this Prophet whom I declare is the light of the world.

Whom I declare, that him who is the light of the world, all Nations may come to know, that all Nations may worship but one God, and have but one King and chief authority to rule and reign over them, and that by him who is the light of the world, you may be taught all things, as from the mouth of the Lord dayly, that no strength may exceed your power, as ye shall know the hand of the Lord to be with you, and no wisdom like unto your understanding as you take counsel of the Lord, and not of man, by which you shall see the utter overthrow and confusion, yea the everlasting desolation of all that shall conspire against you, and the whole strength and wisdom of man to be but as dust, and as a thing lighter then vanity in the air, that shal imbody themselves as Hosts, striving to work your overthrow.

And this in the remembrance of Gods Decree of loving kindness to the least in your Nation, is tendred to try your willingness to be everlastingly established.

Behold, behold I cry, the Prophet of the Lord, the light of the would draweth nigh your gates, and knocketh at the door of your hearts. Oh Turk! thou the greateſt in strength (of the arm of flesh) and mightiest in power in that which (as grass) is subject to wither, beyond many people, yea, even all the Nations of the Earth.

Thou

Thou oughteſt to know this one thing chiefly, that the dreadful Almighty God is King of the whole earth, and Lord of the Heavens alſo, with whom all nations are but as the duſt of the ballance, and drop of a bucket, who meaſureth the Heavens as with a ſpan, and holdeth the earth and the ſeas in the hollow of his hand, he is infinite in his Decrees, and his wayes paſt finding out; he hath overturned many Princes by his power, and overthrown Kings by his might, and made many nations heaps of deſolation, and laid the pleaſant places waſte; foraſmuch as the Lord of Hoſts is jealous of his glory, which many have turned into contempt, even as the proud and lofty in heart have ſaid, Is there a God over us, that we ſhould fear to execute our wills upon any? And ſo have turned equity backward, and have not had regard unto the Commandements of God, and have fruſtrated his Law, and caſt his holy Precepts behind their backs; and have devoured the man of low degree, and oppreſſed the fatherleſſe and the widow, and have not had regard to the ſtranger which hath viſited them in loving kindneſs, but rather, have ſought to ſwallow up the innocent in his ſimplicity, with their horrid abominable cruelty.

And in this the glory of the Lord hath been defaced, and is defaced by all that walk in the crookedneſs of the imaginations of their own hearts, ſtrengthning themſelves in their own wayes, making Fences for their ſafegard in iniquity, and Bulwarks for their ſtrength in unrighteouſneſs, and yet calls upon the name of the Lord, as if God had regard unto the cryes of the wicked, who will puniſh the ſinner in Zion, and reward the evil-worker in Jeruſalem.

And therfore all nations ought to be awakened leſt the ſons of men are cut off in the corruption of their wayes. And thou above all Princes and Kings, as the greateſt in all parts of the earth, oughteſt to ſhine forth as the brightneſs of the Sun at noon day, and as the chiefeſt of all nations in example of righteouſneſs, and purity of heart, which will crown thee with everlaſting honour, far exceeding the honours of the Kingdoms of men, and cauſe thy name never to be forgotten from generation to generation, for ever, to be remembred after thee by all the Lords people, and ſervants of the living God; that thy

ſound

ſound alſo may ſtrike a dread through all the dead Worſhippers of Images in all quarters of the whole world; and then it will come to paſs, that many will ſtand amazed at the excellency of thy beauty and renown, and thoſe that hate thee ſhall be tormented becauſe of thee, and gnaſh their teeth at thy proſperity, and lie down in reſtleſſe pangs of perplexity.

And therefore for the glory of the Almighty Gods ſake, and that with it thou mayeſt be eſtabliſhed, and a holy ſeed after thee in perpetuall praiſe.

Ariſe and ſtand up, and ſhine forth in the excellency of meekneſſe, and in the humbleneſſe, & patience, and forbearance of thy heart, and in this moſt noble and excellent underſtanding, and choiceſt wiſdome, liſſen for a ſeaſon, and incline thine ear in due time to that in thee which is not of the Kingdomes of men; and behold from the Lord God, I ſhew thee the coming of the Prophet in a Parable.

Like as the glory of the Sun ariſing in the Eaſt in mighty irreſiſtable power, diſperſing and ſending all the black clouds beyond the appearance of the Weſt, where place cannot hide their blackneſs, as the Sun follows in his glorious flaming courſe, making all to paſs a way as in ſhame and great fear.

Oh what can ſtand before the brightneſſe of the DAY? is not all the firſt in a tottering frame when the glory of the moſt high breaks forth? Men of ſtrength may wonderfully ſtrive, and men of prudence dive deeply, but no man is hid from the day.

Neither knoweth he the wiſdome of the whole World from whence the breath of the wind cometh, and out of what it breaketh.

No man hath deſcended into the deep to count the ſands hid with the waters of the Ocean. Who then can fathome wiſdom to underſtand that which the natural never ſaw nor thought of?

Under this I conclude the whole world; All fleſh hath corrupted it's way before the Lord, and the wiſdome of the firſt man *Adam* is not regained; foraſmuch as the reſtauration hath been hid from ages, which unto the deſolate is tendered, that a broken wall may not remain without repair in a whole Nation.

And

And behold it is coming, it is coming, and with bleſſing thou wilt be bleſſed, and the ſeed of the whole Dominion, if thou ſtop not the courſe of bleſſing from thine own head.

Many generations before thee would have rejoiced to have ſeen this day which is coming towards thee of good things; if thou hearken to God, and deſpiteſt not the Meſſengers and Miniſters of his word, but liſteneſt with open ear to inſtruction, that thou mayeſt be eſtabliſhed for ever, the Throne of righteouſneſs to be the Lords, and thou the inſtrument in the Lords hand, whereby Iuſtice, Mercy and Peace may be eſtabliſhed, and this know thee, That the Lord God of Heaven aad Earth, whoſe dread reacheth unto the ends of all Dominions of the earth, *Jehovah* the Lord of Hoſts, is his Name, can work without thee and beyond thee, and over the heads of all powers, who can change all hearts and affections in a moment, and in the twinckling of an eye; and make all affected onely with his own glory; but my God is the unſpeakable Fountain of mercy, and long ſuffering, who is riſen to prove and try many people, and behold he layes this work, and is laying it now at thy gates, & one that loves thy ſoul is ſent unto thee, that canot flatter thee, but ſpeaks the ſimplicity of truth unto thee, and not his own words, as a lying divination.

But this is truth from him that dwelleth with the truth, God is light, and in him is no darkneſs at all, who is ariſen to try thee that thou mayſt be proved, whether in the pure tender love thou ſingly ſtandeſt, or in the obſtinacy reſteſt, as one ſate down in a Chair of carved ſtone.

I ſay, Thus is the Lord God ariſen to try thee, even as he is coming to make true proof of thy wayes, and to know therein whether thou art able to bear and endure, and paſs a tryall of thy wayes, in which the Lord who regardeth onely an humble heart will altogether ſift thee as unto the bottome, and prove thee, whether thou ſtandeſt as the holy Fathers and Kings did in the dayes of old, as *David*, who with an humble heart received the reproof and judgement of *Nathan*, and many more, who were precious patterns unto thee, and Examples before thee.

May I be blamed in all this ? doth not Wisdome belong to the mighty, and doth not counsel become the Kings Court, and understanding the chiefest pallaces? and hath God blessed me with his word, and shewed me his wonders which are coming to pass, and can I hide them from the King? Hath God put understanding in my heart, to understand the deep things which have been hid from ages, and shall I darken and make void the blessing with silence ? Hath God shewed me the blessings of a people, and the curse of a Nation, and shall I bury this in the womb of obscurity, and not publish the revelation of God, & so through a careless heart come to be numbred among the cursed for ever?

Nay, nay, let all men shoot at me with their arrows, let their sword touch me, and let death compass me on every hand, rather than mine Inheritance of blessing I may loose from the hand of the Lord, and peace to my conscience for ever.

And verily in this I know the hazard of much, whilest in all I seek but the salvation of souls, and that thou with many mayest come to the receiving of the immortall Treasure of Wisdome; and can the spirits of men take offence at me in this thing? Can not I try the choicest in their wayes, as plainly as the greatest Apostates who have lost the state of Manhood, in whom brutishness is seated, and violence, as the chief Governor of the bodies of people? who have lost the first ear that could hear through the degeneration of him that begat them, and mankind springing from the same Root of *Adams* polluted nature? Yea without a a Parable may I not plainly prove all Nations that stumbles, the honest part of thy inquiry ? and cannot I reach unto *Rome*, Pope, and over the darkness and sottishness of all people? who blindly will speak and question things as to matter of evil consequences, calling them so in their inquiries, before they come to see the substance of the good which cometh only from God, and thereby in perverse ignorance calls the good evil, and are setters up of evil for good.

Should the love of God extend beyond measure, & compassion reach over a Nation, to touch idolatry with a tender visitation of putting a people upon enquiry, before wrath as an overflowing Flood doth overwhelm; and if the people of that Nation

on ſhould riſe up againſt the ſervant in that work, and ſlay him that the Maſter ſent; would not ſuch a people plainly appear to be fallen below the ſpirits of men? yea far below a beaſtly part which are naturally out of the ſence of rewarding their kind, ſo unſpeakably full of evil, and wickedly.

Many ſuch things came to paſs through the cruelty of the ungodly, forwhich cauſe God overturned, and utterly overthrowed the places of great renown, and made beautiful Palaces a howling Wilderneſſe, when in ages paſt their iniquities, Whoredomes and Murders were filled up.

But this I ſhew as to what hath been chiefly; now that which is to be, I write.

I cannot run from the Porch of wiſdoms Gates, or fly from the door of her Houſe; foraſmuch as I would ſhew the greateſt among men the entrance into her habitation, that that onely beautifull habitation may be known to be the Kings Pallace, where Infamy ſhall never touch the Head of his Dignity.

And here is Wiſdome for the *Emperor*, to know the birth of the Imortall Seed in him; to know ſomething of God brought forth unto Majeſty and Dominion in him, *which ſhall rule the Nations as with a rod of Iron.*

Many parables might my life utter, and ſeal up the Myſtrie in hidden ſentences, and leave the ſons of men in the ſame obſcurity, groveling as in the night-ſeaſon, and groping as in a black Dungeon, and after wearieſome times to lye down in ſorrows, and never able to come to know the light of the Day of God, which is more clear then Criſtal, and the Wiſdome ſpringing from it, which is more excellent then Rubies, and more refined and precious, then pure Gold, which is the defence of Armies, and ſtrength of Nations.

Oh how might the aged ſolace themſelves in the meditation thereof? and the yonng men take pleaſure in the exerciſe of the infinite vertue which is hid therein? which maketh all ſhine as a Diadem, yet hideth the comely parts from the eye of the vulterous, that the unclean may not ſee the face of the King: ſo that the prudent in a pure life can only draw nigh in the preſence of wiſdome, to ſtand juſtified in the Kings Court.

Oh that the greateſt among men in authority did but ſee my affection to the leaſt in the Land! Oh that mine hand might touch his head: that he might ſuck of the Breaſts of my Mother which bare me, that he might drink and live for ever, and have a dwelling-place over death, to ſee the powers thereof ſwallowed up into Victory!

Had I began my meditation in the dawning of the day, and written ſince the timely ſun-riſing, and continned to the hour of this ſeaſon; yea, could I have pondered ſince the hour of my conception, and meditated in the Chambers of the Womb, and written ſince the hour of my birth, yet could not I ſpeak of that which is, as it is, nor that which is to come in the infinite fulneſs as it is ready to break forth.

I may cry wiſdom in the ſtreets, and ſpread forth mine arms in the gates, and open my mouth in the pleaſant Fields, and ſay,

Return O ye ſons of men, return to the Lord God, whom the whole world hath forſaken, and gone a whoring after other gods, and ſought ſtrange things, and planted themſelves Trees in a wilderneſs, but behold, the fruits thereof the Lord hath no regard unto; for how is it that the ſons of men are calling upon God with their mouth, whilſt they profane his holy Name in their hearts.

God heareth not the prayers of the ungodly, and their cry in their early ſeaſon is but as the barking of a dogge at midnight, and but as the skreech of a devouring beaſt ſeeking his prey in his wandering courſe at evening in the wilderneſs.

Verily I ſay unto all mankind upon the Face of the Earth, God is wearied, yea the Lord God is burdened, and his ſoul is laden with the ſacrifice of the unclean; yea how can it be declared in this generation how the Lord hath waited for many generations to be gracious unto the ſons of men; but their iniquities have turned aſide his bleſſing; for thus it hath been even over the face of the whole Earth, the ſons of men in all their wayes have ſpoken of Gods worſhip, and have worſhipped in this place, and upon that Mountain, and in this Form, and in another Adminiſtration ſo called; but as ſoon almoſt as they are removed from their ſeats in their Temples made with hands, where they were worſhipping the works of their own hands, and

the

the imaginations of their hearts, they turn into lewdneſs, and lying, and ſwearing, and whoredom, and drunkenneſs, and robbery, and envy, and hatred, and murder, and ſcoffing, and ſcorning, and into the luſt of uncleanneſs, and their ſacrifice the Lord God requires not, until they have waſhed their hands of blood, and their hearts of iniquity, and their whole body of the pollution of their Life.

And lo I ſhew this unto the JEWS of all ſorts, that the Jews alſo may come to be converted, and come to know the healing; They muſt all come to the cleanſiug of the heart by blood, and the purifying of their conſciences by the blood of ſprinkling; which is not uſed (in this the mighty day of God, which is dawned) *as an Ordinance of a carnal Commandment*, but is come, and coming, as the ſubſtance of the eternal Decree of God concerning the redemption from all the former, and reſtauration unto the firſt, and as the fulfilling of the promiſe of an endleſs life.

And therefore be awakened all ye that have ſlumbered, and are ſlumbering in the night of your Fathers, who were in the rebellion againſt God, notwithſtanding they had the Law and the Precepts of God, even as from the mouth of God: Oh how did your Fathers the Jewes rebel and tempt the Lord God, although his mercies unto them were the greateſt! Yea, I may ſay there was not a Nation that taſted of mercy as your fathers did, eat and drink of ſalvation from many Enemies, and deliverance from numberleſs afflictions; yet how was it from age unto ages? often in their ſtreights they murmured, and when they were at eaſe they waxed fat through mercies, and kicked againſt God, until *Shiloh* came, the promiſe unto the Remnants of your Seed; but he coming not according to your Fathers expectation, even as the wonders of God in all ages were wrought contrary to the expectations or imaginations of the hearts of men, and therefore they took counſel together, and put him to death: And thus the promiſe came unto many, for without blood there could be no remiſſion of ſins; although by the wilfulneſs of your Fathers in this matter ye have from that time been as a curſe over the whole earth.

Nevertheleſſe for you there is a hope left, yea for you a promiſe remains, if yet ye return and enquire, and ſeek diligently as in the morning, and be found early, and earneſtly ſtriving as in the timely ſeaſon, before the advantage of the day paſs over your heads, and ye be left as in the place of blindneſs, where all your hope and expectation ſhall wither, and be made fruitleſs as a thing of nought.

And therefore I ſay, Not as you will have times and ſeaſons, and Dayes and Worſhips, and Deliverances come to paſs, ſhall it come to paſs unto you, or be brought to paſs concerning you; but as the Word of the Lord God is and hath been the ſame from Ages which reacheth alſo unto this Age, from the Dread of which the ſons of men ſhall not eſcape, nor find a hiding-place to reſt themſelves, who walks in the wayes of uncleanneſs and doth traverſe the paths of iniquity and unrighteouſneſs.

And therefore wait for the word of the Lord God unto you, that you may come to know your motion in righteouſneſs, that you may feel the vengeance removed which hath been long over your heads, that thereby you may come to know the redemption in your dayes, and the reſtauration of God in the ſeaſon of his appointed time; until which, in vain is all your Synagogue and Temple-worſhips, and Altar-Offerings. And therefore all people upon the face of the Earth, Jew and Gentile, Barbarian, Scithian, Bond and Free muſt all come to know that principle and meaſure of the gift of God, which is in bondage in them, to be made free by the powerfull operation of the work of the Lord through them, which thouſands, and ten thouſands for want of the good underſtanding are ſtrangers unto, and therefore are found actors daily in enmity to the motions of it; and that is a dangerous ſtate, *in whom the God of this world* (whom the Heathen worſhips) *hath blinded the eye* [*of their minds*, mark, *hath blinded the eye of their minds*, whereby the whole world are but in the Hiſtory, out of the underſtanding of the Myſtery and Power of godlineſſe, and life of the Prophets, and holy men of God of old.

I ſay therefore unto all fleſh living, Keep ſilence, and liſten to the word of the Lord God in ſilence, (mark) liſten to hear the word

word of the Lord in ſpirit, in ſilence, when all reaſon and earthly conſultations and diſputings, and queſtionings in the mind, is caſt out, in the bed, in the vineyards, in the ſecret cloſet, in the fields, and then it ſhall come to paſs to your remembrance, that there is ſomething in man which convinceth a man of the evil of his wayes, and that will ſhew a man the iniquities of his youth and the ſinnes of his riper years, and bring all unto his remembrance in the ſight of the Lord; and then it will be ſeen, that not any Sacrifice or Oblation hath blotted out any one ſin out of the remembrance of God, when as man in his own Conſcience is accuſed for all; yea, then is the ſacrifice ſhort of blotting out iniquity, and his prayers ſhort of removing his tranſgreſsions: nay further, If a man ſhould offer ten thouſand Rivers of Oyl, and the blood of a thouſand Bulls and He-Goats, and as many Rams, and were it the Fruit of his body for the ſinne of his ſoul, it cannot purge the heart, or cleanſe the ſpirit, and therefore not clear the conſcience from the juſt accuſation of God in the hidden parts of a mans mind, and ſecret meditations of his ſpirit; and if in this ſtate a man periſheth, where is the refuge which he ſhall flie unto in the laſt hour? and in what ſtandeth the hope of life everlaſting? all ſober hearts in this may read the danger of ignorance and peril of blindneſs in the luſt of ſinne and unrighteouſneſſe, out of the true underſtanding of the true worſhip and ſervice of God.

And foraſmuch as wiſdom removeth the vails of darkneſſe, and openeth the path of iniquity, and leadeth to the Fountain of righteouſneſſe, and bringeth to the Well-ſpring of truth, I hereby hold forth the ground thereof, and from whence it ſprings, and how it comes to be received and ſtood in, to the honour of the living God, and beautifying the Face of the juſt, and renown of the upright.

The dreadfull God of Heaven and Earth, who is a ſpirit infinite, who is light, is the Vertue, Fountain and Treaſure of wiſdome, peace, and life everlaſting. [Mark and read with underſtanding.] God who hath been a ſtranger unto the Inhabitants of the Earth, is light, who ſearcheth every heart, and tryeth the reins, and the hidden part of the bowels, hath ſent his onely begotten Son a Light into the world, whoſe light ſhineth in the Conſciences

conſciences of every man that cometh into the world; by which light in a mans conſcience he is convinced and condemned for his wickedneſſe. This light convinceth a man in his own heart and underſtanding, of lying and ſwearing, and pride and envy, and perſecution, and diſſimulation, and murder and whoredome, and all unrighteouſneſſe, and uncleanneſs both of fleſh and ſpirit.

This light is pure, which ſheweth a man every unclean ſpot of his life; and unto this light in a mans conſcience muſt a man turn in his mind, to be guided by it in his heart, which cometh from God who is light; and by it which cometh from God, who is the Fountain, a man will be led to the firſt principle of the good underſtanding, that is to ſay, unto the fear of the Lord, which is the beginning of wiſdome, which *Solomon* the wiſe King ſpoke, which was not only his words but alſo it was his life, whereby he came to grow in the wonderfull Underſtanding and admired wiſdome, which Regions round about were amazed at.

And unto this day the Lord God is the ſame to all that fear his Name in truth, and his loving kindneſſe is not ſhortned, not his mercy and favour ſlackned, but as man hath ſlackned his ſteps in diligence, waiting upon the Lord in the fear and dread, and awe of his Name.

Therefore I ceaſe not to cry, Fear, fear, dread and tremble, tremble before the Lord God of Hoſts ye Sons and Daughters of *Adam*, be ye ſhaken as in a tempeſt, ye ſtrong Oaks and tall Cedars, bow down ye lofty Hills and exalted Mountains; let the Rocks, and ſtony places of the Nations be rent, let al be made as a ſmooth place for the Lord God to execute his judgments in righteouſneſſe, that the Lord God alone may be exalted in majeſty in every heart; let all knees bow, & every tongue confeſs his Dread and infinite Power, that under the Fountain, the Nations and People may ſtand, that the ſtreams may iſſue and run down upon every head, and make glad every heart, with the oyl of annointing, the living, and pouring wiſdome down as Floods, making way in the hearts of the ſons of men, in counſel and prudence, to receive the Oracles of God as a portion of a plenteous Treaſure, thereby to encreaſe in the vertue thereof, which ſhall cauſe a mans brightneſſe to glimmer in the eye of his enemies,

and

& make the Heathen wonder at the appearance thereof, & make the fool roar out when he feels his back ſmitten with the Rod of Prudence, which his younger in years bears in his right hand, ruling the heart in uprightneſſe.

This is the Treaſure, [*Wiſdome*] whereof the Meſſiah is the Fountain, who hath revealed himſelf the light of the underſtanding of the heart of man, who is the ſeed made manifeſt, which was ſpoken of (after man fell into the degeneration & ſubverſion) ſhould come and bruiſe the Serpents head, to reſtore again that Image which was loſt through mans diſobedience.

And now unto the appearance of his grace, that is to ſay, the light wherwith every man is lightned which cometh from the Meſſiah, they muſt be turned, which ſhines in their conſciences, which (as I have ſaid) doth ſhew a man in ſpirit and in ſecret his ſinnes and the reward and wages thereof, wch is death everlaſting to all that dye and periſh in their ſinns: And this light in a mans conſcience will keep his heart pure, and in pure fear, out of the offence, as he is led by it, & it will lead into patience, temperance, meekneſſe, chaſtity, charity, peace, and all vertues, ſo that every day of a mans years, ſhall add to the underſtanding of his heart, until all the gloomineſſe of the former time, and darkneſſe of the night be driven away by the dawning of the day, & day-ſtar ariſing in the heart, & the revelation of the Son of righteouſneſſe in the glory of his light and life.

And much more of the beauty and vertue then I do mention it will lead unto, as unto quietneſſe and ſetledneſſe, out of ſtrife and hard contentions, fighting aud quarrellings, or raiſing of tumults or ſeditions, or hereſies, or ſects, or many Opinions, to the dividing of Nations, but will unite all, and make all of one heart and of one mind, to eſtabliſh Authority, & ſet the ſupream in his Seat of Dominion to rule in righteouſneſſe, and eſtabliſh his Seed for ever, and will lead all into ſubjection to Authority, and all unto the knowledge and Underſtanding of the true Power of Authority, and Office of Magiſtracy in the place thereof, which is, *for the puniſhment of evil doers, and for the praiſe of them that do well.*

How might this be ſpoken of! Oh how might it be declared! No Scepter ſo glorious, no power ſo ſtrong, no Dominion ſo certain.

certain & stable, as his who walks in the light, by it to be redeemed from under every curse of God; (mark) I say, Redemption and blessing stands onely to the Seed, and the Seed is the light of the world. He that hath an ear, let him hear.

And to this Seed in man must man come, that is to say, to the light wherewith he is lightned, that the Seed may live, unto which the promise of Life and blessing is; for not unto Seeds, as unto many, was the promise made unto *Abraham*, but *unto thy Seed*; in which God spake a parable to the whole world; so that mankind in the blindnesse hath stood, out of the knowledge of the Promise, and that unto which the Promise was made, and therefore far from receiving the blessing which is with the Promise unto the Seed.

This is the sum. *Man must know the Light in his conscience to rule him, else he is as a wild Ass, unruly, without a brdile in his mouth, or curb to his way, and knows no restraint to the wickednesse of his heart, but is ready to run swiftly in the open passages of mischief, and rushes on fiercely in wickednesse, as a fed Horse in the battel, having not in his heart the regard of God, or his soul, and so he murders* Abel *the just Seed in him, and that lets out a mans heart to murder the just man upon the earth without him, as if blood were of no price or value, or as if it should never more be required by the Lord at the hands of the guilty and blood-thirsty.*

I say, *A man must know a guide in spirit, the light in his conscience to rule his mind and heart, that by the light in his conscience he may witnesse and know what the abundance of his heart is, and so see whether everlasting blessing or cursing is to it; for thus it is, out of the abundance of the heart the mouth speaketh, and so doth every member of the body act, whether good or evil.*

Let all hearts ponder this thing, and know, That Gods blessings are not to the wicked, murderers, blood-thirsty, Whoremongers, covetous, lustful-hearted, abominable beastly natured; but his heavy curses, and vengeance and judgements and plagues hangs over the heads of the ungodly and corrupt walkers; and behold, the day cometh which shall burn as a Furnace seven times over-heated, and as an oven filled with burning flames, and all the proud, and all the Adulterers, whores and whoremongers, envious and wicked-hearted, the Drunkard and all manner

manner of the ungodly, shall be as straw in the drought of Summer, and shall be consumed in perplexity and horror; many then shall seek a hiding place, but shall not find any.

And the wicked Kings and Princes of the Earth shall arise unto that great judgment, and shall feel the terrors of Hell, and Wrath and Woe from the Lord God of Hosts, to compass them on every hand, and the recompence of fools shall be the reward of the unrighteous, who have sinned out their time in pleasure and delight in corruption.

Had I the tongues of many Orators, and the hands of many swift writers, I could not express the misery and infinite endless horror of Gods fierce Wrath and Vengeance, which shall overtake the wicked as a snare; and how the Lord God will be avenged of all those that have slaughtered (mocked or reviled their neighbors, or the man of a meek heart) his Prophets and Messengers, as in all ages they were persecuted as hereticks and seducers.

And therefore a warning to the whole Earth is sounded forth; Repent, repent, repent, the mighty day of the Lord God of Hosts is at hand, a day of howling draweth nigh and the hour of bitter lamentation cometh to pass, and thousands, and ten thousands shall roar and lament, and curse the day that ever they were born, and yet not find ease of their misery; behold, behold, Gods jealousie even already burns like fire, and who can quench the flames?

Come forth, come forth, oh ye sons of men, who have had ease in the flesh for many years, & have sported your selves in the pleasure thereof, and made your hearts gross in uncleanness, and fatted your selves with fraud and with the slaughter of your innocent Neighbor; repent, and turn from your sins, let the Elders of the Nations lament themselves, and the inhabitants of the earth rent their hearts, whilest the Lord God is warning and visiting you, before his judgements in sore displeasure as an overflowing irresistable flood overtakes the people, and sweeps the Nations as with a beasom of utter destruction, and scatters the wicked as the dust and chaff of the high-wayes, as in a tempest of a mighty Wind, with the breath of his mouth, and there be not a resting place upon the face of the earth left for the

ſons of men to inhabit, becauſe of their abominations and tranſgreſſions, which God will repay with vengeance.

Remember *Sodom*, and call to minde the deſtruction of *Gomorah*,

Nineveh alſo was warned, and *Nineveh* repented, and was ſpared in the dayes of *Ionah*, and be it known unto you, this alſo is the day of your viſitation, written forth according to the commandment of God, and the motion of his word from on high.

And therefore whileſt ye have time, prize it, that as wiſe, ye may learn wiſdome, and live, and not as fools, hate inſtruction, and perſh.

I ſay unto thee O Turk, the Great One, I am not come into thy Coaſts to hide knowledge from thine eyes, or underſtanding from thine heart, but in love to viſit thee with the Meſſage of a goodly Treaſure, which never failed to ſtrenghen my Fathers in a ſtrange Land, or to nouriſh their ſeed in a Wilderneſs, or to give courage to them in weakneſs to vanquiſh the mighty force of their Enemies, that thou mayeſt come to the ſame, to drink of the ſame, and eat of the ſame, to be nouriſhed with the ſame, unto the ſame life & dignity which the Lord giveth, which excelleth the honour of all mortall fleſh, which the Lord God will ſtain, that his honor, and ſuch as he honors, may be onely honorable.

Lo, I declare the ſubſtance of all things, that thou mayeſt apply thy heart in diligence to the fear of the Lord, that thereby thou mayeſt know the operation of the ſubſtance in thee, that with the vertue, power and life thereof, thou mayeſt come to propheſie upon thy Throne, as *Dauid* did upon his Throne; and judge in Wiſdom in thy Pallace, as *Solomon* did in his Pallace and Court, unto whom a heart of underſtanding was given, that he judged the people aright, and ſought not for counſel, or inſtruction, or advice from man, but had the word from the Lord, of Counſel, of Prudence, and of pure judgement; ſo that his Courts was bounded with Peace as with an Iron Band, and fenced as with a Fort of Braſs, untill *Solomon* committed idolatry, and then was an adverſary ſtirred up againſt him. Behold the Lord God will work mighty wonders by thee, and thorow thee, if thou takes counſel of him with an upright ſober heart, upon

on thy bed; God is a Spirit. and in ſpirit the Lord God will inrich thee, if thou keepeſt thy minde to the Light in thy conſcience, to be ruled by it, that thou mayeſt rule and govern according to it, all that are thy Subjects, the inhabitans and people that are within the compaſs of thy Dominion.

And herein thou ſhalt come to bear me teſtimony in the Spirit of Light(as thou turns thy mind to the Light which ſhews thee thy ſins)that will cleanſe thy heart, and purifie thy minde from the thoughts and motions of ſin and evill, and redeem thy ſoul and ſpirit from corruption, and reſtore thee as in the day of the firſt *Adam*, in innocency, out of hurt and abuſe, unto that ſtate which God Almighty bleſſed, and all the creatures thou wilt come to have Dominion over, and the Earth ſubdue, and many will bleſs the day of thy birth, if Gods Seed in thee comes to live, that thy Seed may repleniſh every Iſland and Continent of the Earth; Thou knoweſt not Gods work what he is about to doe; if thou hearken, and obey, and with one heart, and with one conſent thy Nobles and Nation ſayes *Amen, Let the work of the Lord be done.* I ſay then, If thy Ancients, and thy honourable men, and the Mothers of many children in thy Coaſts, with the man of low degree, turns from the evil of their walking, and corruption of their wayes, unto the Light in all their conſciences, to ſtand in righteouſneſs for the renown of the Lord, even the jealous God of his glory, as they come to honour and worſhip in ſpirit, them will he crown with dignity, and cauſe their fame to ſpread; and make the frame of thy Dominion to be the pattren of his mighty work, until the whole Earth be ſubject unto the ſame dreadful authority and power; and behold, this is the good which I ſhew thee, and the evil I have not hid from thy heart, that thou mayeſt not meditate it upon thy bed; but have opened both, and therefore chooſe thee whether; my conſcience to thee in the ſight of the Lord God I have cleared (touching this matter)in tender pure love to thy ſoul, and proſperity of thy Nation in every quarter thereof.

Finally, Take this for thy ſtanding place, that thou mayeſt never be removed, *Stand in the Light, as thy heart comes to be turned to it, and thou ſhalt know, that as thou ſtands in it, wiſdome will never depart thy habitation, and the deepeſt counſel, thy ſecret Cham-*

ber, which will eſtabliſh thee in thy Throne, as it did Solomon the wiſe King in his Throne.

But as thou haſt ſinned with thy lips, ſo thou muſt come to the mourning of a broken heart, that God may be honoured in the humility of thy ſoul and ſpirit, and thou thereby come in mercy to be exalted in his Kingdom of peace, plenty, and proſperity; Remember *Nebucadnezzar* the King, unto whom *Daniel* the Prophet propheſied, and ſhewed him the interpretation of hard things, chap 4.

Now I come to queſtion a few things, that the worth of Wiſdome may be noted, which giveth alwaies the anſwer of true things, and ſuch as none other can ſtand againſt, to overturn, or gain-ſay.

Query 1. God looked upon the earth, and behold, all fleſh had corrupted his way before the Lord upon the earth. Now I do ask, In what can the truth and true worſhip of God be rightly holden? and who are the ſons of men that are not in the corrupted wayes? and what is that which they have attained unto, which will lead out of the corrupted wayes? and are not all Nations living in lying, and ſwearing, and whoredome, and pride, and envy, and murder, and drunkenneſs, in the corrupted wayes?

Q. 2. By what is it that God tryeth the wayes of men? and what makes the truth and error, the corruption and incorruption of all wayes manifeſt to man, whereby man comes to have aſſurance beyond all the traditions of his forefathers, that he is in the true way, a faithfull ſervant of the Lord, or that he is out of the true way of God, a ſervaut of Satan, through the luſt of corruption in ſin and tranſgreſſion?

Q. 3. What is the equal meaſure in man, which when the hand of the juſt meaſureth, giveth unto every man full due, and keepeth not back the due from his Neighbor, neither can oppreſs any, but giveth unto his Enemies juſt weight and full meaſure alſo, and loveth his enemies, and rewardeth his enemies good for evill, ſhewing by his good, that his converſation is juſt, and his Religion not in vain?

Que. 4.

Q. 4. Whether is it love or wrath, patience or rashness, humbleness or pride, temperence or immoderacy in life and gesture towards acquaintance or stranger, the good or the evil, that establisheth the Prince or the King upon the Throne? and what is the good that leads unto the good order of the best part? and how ought a man to follow it to be established in righteousness and in peace to the end? And whether if a man knows not the good in him to guide him, is not his foot subject to slip, and he to fall?

Q. 5. Whether would my owning of one Prophet in vertue, before another Prophets life, avail me any thing if I had not received the spirit of the Prophets? And how can the confession of any Prophets Name, shew thereby that a people is of the Truth? And what if any man should own God in words, and all the Prophets in words, and the Messiah in words, what would that avail any man if he were not in the same pure way which the Prophets stood in, and knew something in him which is of the nature of God?

Q. 6. Will not that which trieth all people and Nations, try all Elders and Prophets also in all nations, and give testimony unto all people fearing God, whether they are of God, yea or nay? And is not this also the testimony of false Prophets, to say it shall come to pass according to the words of their Prophesie, and it comes not at all to pass, but they speak presumptuously, as saith the Lord unto *Moses* concerning the false Prophets? And doth not this give testimony of a true Prophet, when the word of the Prophet cometh to pass according to his Prophesie, that the Prophet shal be known to the people that the Lord hath truly sent him?

Q. 7. The Messiah was the promise of God from the beginning, and he was manifest in the flesh in spirit; but how doth he now bruise the *Serpents* head? and what part in man is that which is the Serpent? and who hath felt the power and operation of the other Seed in his heart to bruise the Serpents Head without which there is no Salvation?

Q. 8. What and how is the world set in mans heart (as saith *Solomon*) whereby a man cannot find out the beginning or the end of the work of God? And how comes the mystery of the wri-

writings of the Prophets, which ſpeaks of the Kingdome and glory of the living God to be known & underſtood in ſpirit and life, as they were given forth.

2 9. Let me ask of the Prophets in *Aſia*, and enquire of thoſe that propheſie in *Africa*, what is the interpretation of my viſion; & let the Emperour enquire of them one by one, leſt they dream a Divination of their own heart, and conſent together in falſhood, and ſo deceive thee, and but mock him that uprightly enquireth, that the Emperor may have the underſtanding of the Times.

In my Viſion I ſaw ſeven Trees planted in ſeven places, and the ground of ſix of them (where they grew) was of one nature, and each Tree had his Fence about him; and I ſaw many Workmen labouring to raiſe the defence higher; they began to labour when it was a little light, & the night ſhortly overtook them all that they could not work any longer; ſo that they ſaw not good of the works of their hands, and therefore they ſate down and ſlept in ſorrow.

And it came to paſs that there aroſe a Star, which while the Workmen ſlumbered, it ſhewed me, that the firſt Tree was full of Moſs, and withered without ſhooting a leaf, & ſo waxed rotten; and I heard one ſay, that notwithſtanding it ſhould remain for a ſeaſon, untill a fire be kindled.

The ſecond ſprouted out ſome certain leaves, and it grew into two bodies from one root, the one was more green & freſh in colour then the other; and it came to paſs that a wind blew, and they daſhed each other, but the green part ſtood longeſt, although her leaves falled therewith, and the body waxed dry at the Root.

The third proſpered for a little ſeaſon, but much heat parched the branches thereof, and that alſo decayed.

The fourth had a time of proſperity, but the Winter-ſeaſon blowed cold winds over her boughs, inſomuch that the rind thereof peeled away, ſo that the body was left naked, and it withered ſtanding.

The fifth grew by a pleaſant Brook, & the Waters thereof refreſhed her Root, but the ground being not good to retain the moiſture although that ſhe buded and bloſſomed, yet it came to paſs that

that a wind from the north, gently blew over it, and many of the blossoms were blasted, and the rest that remained, although they came to grow towards the goodness of Fruits, yet afterwards there came a rushing wind from the rising of the Sun, and they all fell in an untimely season.

The sixth grew mightily, more tall and lofty then all the other five, and was the most of all beautified with the largest leaves, and delightful coloured blossomes, which covered her large quick spouting boughs, but imediately her root became a nurse of rottenness.

And I saw an Ax-blade in the hand of a certain Shepherd, and lo he looked over all the six, and said, *This is because of their unfruitfulness, and yet a sorer thing must come to pass*; and he turned unto the seventh Tree, which was planted in a low valley, unploughed, and behold her body bowed, and she stooped unto him that had the Ax blade in his right hand, & he took a member of that Tree, without hurt to the body, and he made therewith a Helve for the Ax, and fastened it thereunto. And he turned again towards the sixth Tree, and smote it that it fell to the ground, and so he passed to the Fences of all the other five first, and made breaches upon them, that they may all utterly become a desolation for ever.

And he again said, *Even so must it be unto many Oaks and Cedars, and wild Apple Trees, in the Woods, and Wilderness of the Forrest of the Regions of the Earth.* And again he returned to the seventh Tree, and digged about it, and pruned it, and it bare Fruit to his pleasure. And he again uttered his word, and said, *This is to spread, and I will dig a well by her, and make her field pleasant, and a refreshing River shall compass her banks, that my flocks which I have in secret places may openly feed as one Herd within the compasse of this Fence which I have framed, and will build it round about, that no Thief may reach to tast of her fruit.*

And I saw it, and blessed the Lord, and magnified the Name of the Most high God.

Q. 10. Is there any pure Religion upon the Face of the Earth, but where the people doth do unto all men as they would men should do unto them, which the light in a mans conscience teacheth to do? And is not all profession of pure Religion and ho-

holineſs without that pure peaceable practiſe, any other than abomination and rottenneſſe in the account of the holy, juſt God?

Q. 11. God bleſſed me in the womb, and ſanctified me in the day of my birth, who hath ſeparated me from the land of my natural nativity; and now how if my love is conſtrained to be more towards the Seed in the *Turk* then unto the fleſh of *Englands* Inhabitants? ought I therefore the more to be curſed by my own Nation, or leſſe bleſſed by thy Nation? Or am I faulty to ſtand againſt iniquity in the gate, to ſtop the flood of wrath which is ready to enter in as through a gap? or may I be blamed in wreſtling, that bleſſing may over-ſpread the length and breadth of thy Dominion?

Q. 12. I would not offend the juſt, or trouble the righteous, yet I enquire of the wiſe men of thy Court, whether is it againſt the Law of God, and life of the holy men, to try all things, and hold faſt that which is good? and how ſhall any know the good ſimply as it comes from the Fountain, ſo as to be plainly diſtinguiſhable from that which is but a ſhew in hypocriſie? is there any thing that makes manifeſt, or that can make manifeſt truth in a mans ſpirit, and ſeal it to his heart, beyond the traditions of men or the perſwaſions of women, beſides the light in a mans conſcience, which convinceth him of his ſins?

Now I querie concerning that which will diſcover ſuch in the Cloſet of a mans heart, who are in other Nations, to be a people walking in the pure Religion: there is a ſtone to try all mettals by.

Q. 13 And what is the Touchſtone of tryal of all Nations? What is that by which *Abel*, and *Enoch*, and *Noah*, and *Abraham*, and *Iſaac* and *Iacob* walked, who walked by a Rule before *Moſes* was, to whom firſt the Law in Tables of ſtone was given? what was the Rule before the Prophets or the Scriptures, and the Law in Tables, by which the Holy men of God had the witnes & teſtimony of the truth and Kingdom of God, which if the Scriptures and the writings of the Law given in tables of ſtone, had been always hid from this generation, & the prophets writings from the people of this age, yet might the ſeed have the ſame teſtimony by the

the ſame thing which *Abel* and *Enoch* had of God, and which Gods ſervants now have.

Q. 14. Hath thy Nation the Faith of living after death? if they have not, I am then anſwered before I aske; but if they have that Faith, I then enquire, whether is it better to die as a ſtranger among men for conſcience ſake, and be received as an everlaſting ſojourner with the Lord in the endleſſe day of bleſſing, then to be the moſt acquainted and beloved amongſt men, and after the time of man to periſh worſe then the beaſts of the field? And what is honour or profit of riches in this life, to be for ever miſerable in the life to come?

Q. 15 It was the great ſin of the *Jews* in the dayes of old, in making Idols of Gold, and Silver, and Stone, and Wood, and Men, and Prophets, and of their own ſtrength; it was alſo their ſin in having the Law and the Commandments, and yet walked with looſe hearts, worſhipping only with their lips and mouth, and in ſpirit and minde, were ſtrangers to God, the eternal ſpirit: And is it an evil for me to ſay, Enquire and ſee, and ſearch in thy own borders to find out if ſuch a thing, or the reſemblance of this thing be not within the compaſſe of thy Dominion.

Post-ſcript.

FRiend, Thus the Lord *God gently tries thee, who is jealous of his glory, and yet further will he ſearch thy heart, and try thee as gold, if thy countenance turns unto purity; yet thus far thou mayeſt not be jealous of any other thing to hurt thee; for behold, God hath turned my face towards the* Jews *ſcattered in thy borders, and hanging upon thy skirts, that they may be turned in ſpirit unto* Shiloh, *that in peace they may for ever reſt in the Dominion, out of all heart-burnings, or evil ſurmizes, in the beſt content, not by conſtraint onely, but of a willing mind and heart in the ſight of God.*

And the Lord God of truth knoweth the uprightneſſe of my heart, that I deceive thee not with flatteries, whoſe ſervant I am in dread and fear, and not my own.

JOHN PERROT.

The end.

Immanuel

The Salvation of

ISRAEL.

The Word of the Lord came unto me the twelfth day of the sixth Month, in the year accounted, 1657. concerning the *Jews* and scattered Tribes of

ISRAEL,

As I was waiting upon the Lord in spirit, in *Legorne* in *Italy*, which in the Name of the Lord I give forth to be copied, and sent throughout the World.

Written by a lover of Righteousnesse, a mourner over the scattered Tribes, a seeker of the lost, that the Remnant may be saved,

J. P.

LONDON,
Printed for *Thomas Simmons* at the signe of the *Bull* and *Mouth* near *Aldersgate*, 1660.

The word of the Commandment of the Lord to his Servant concerning the ſcattered Jews in Italy, Spain, Portugal, France Holland, and the reſt of the Regions, and every Iſland throughout the Earth and the Seas, to write theſe words following to them all.

WHether you will hear, or forbear, this is the word of the Lord God unto all you ſcattered Jews throughout the whole Earth, God of a truth is ariſen to gather unto himſelf his peculiar Seed, from the four winds of the Earth, that *Jacob* may poſſeſſe and inhabit his inheritance, and the Seed of *Iſrael* the Holy Land. Iſa 41. 25. Jer. 23. 7, 8.

And according to the Prophets, he hath began at the North, and is ſtreching, and hath ſtreched forth his Arm over the South, and over the Eaſt, and over the Weſt. Jer. 16. 14, 15, 16. Ezek. 20. 47, to the end.

And behold it cometh to paſs, and is at hand, and not as a day afar off, but even nigh unto the door, that the Lord will ſeparate of all Nations, both Jew, and Gentile, the juſt from the vile, him that feareth God, from him that feareh him not; him that keepeth the Law of God which is written in his heart, (through the ſanctification thereof by the power of the Lord ruling in his conſcience, mind, ſpirit and life, from him that in words which profeſſeth God, and his Law and Statutes, and ordinances, and yet walks in his life and daily practices, contrary to the Law written in the heart, which God ſpake unto *Moſes* ſaying, *The word is nigh thee, in thy mouth and in thy heart, that thou mayeſt do it*, See, *I have ſet before thee this day life and good, death and evil.* Deut. 30. 14, 15.

And unto ye, Oh Jews is the ſame come, and before you, in the Name of the Lord coming unto you, do I ſet life and death, light and darkneſſe, in this the day of the Lord, which is dawned.

ed unto a measure of the Remnant, even in this day which is light and not darkneſſe, wherein the promiſe of God is fulfilled, and it came to paſs according to the Propheſie, *in a day when it*
ch. 14. *was neither night nor day, neither dark nor light, but in the evening it was a little light.*

And not as from the traditions of my forefathers, or the generations of men in the corrupt and polluted nature, in the degeneration from God, and alienation from the Covenant of life and promiſe: (who confeſſed the Meſſiah as this generation doth, to be come in words, with their corrupted tongues, and polluted lips, but in their works, and by their practiſe and life, make his coming void, and of non-effect unto them) neither by the reading of the Scriptures came I to know that he was come as he is come, but by the ſpirit of the Lord, (by which I was choſen in the womb, and ſanctified in the day of my birth, by which alſo I am ſeperated from the Land of my natural nativity, and brought unto the feeling of ſorrows in a ſtrange Land for your ſakes) I come to know, and now to declare unto you, that *Immanuel*, who is God with us, who is the light of the world, the Meſſiah in the power of God, who is a ſpirit, is come reigning in ſpirit in the hearts of his people, over whom, and in whom he rules as King, treading down, and trampling upon all principalities and powers, making the Earth new, and the Heavens alſo, warring againſt all which is contrary to his own pure nature, in many, until he hath put all his enemies under his feet, and then will he give up the Kingdome to the Father, that God may be all in all.

And for this cauſe alſo, even for your ſakes (who are of moſt men deſpiſed in heart) I paſs as one deſolate, and deſpiſed, and hated and mocked of many, and many more of the nation of my naturall birth would gladly have my blood; yet am I not forſaken of him that ſent me with his meſſage unto you of ſalvation, and everlaſting glad tidings of Redemption.

And now he that hath an ear, let him hear, and a heart to perceive, let him underſtand.

Be it known unto you all, That God hath more regard to your ſouls then that you ſhould periſh in your ſins, and your ſouls is more precious in his eye (for which he hath ordained life everlaſting,

lasting, for as many as come to believe) then the pleasure and ease of your corrupt careases, which are to rot in Graves and Sepulchres.

And therefore for the Lord to regain his own Image which is lost in man through fall in the transgression, and to restore man unto the same uprightness, where in man was created which was the promise of God unto man in this wise, *the seed of the woman shall bruise the Serpents head.*

Behold unto you it is given forth and declared, for the redemption and restauration of the seed, the *Messiah* came, and now is coming the second time without sin unto salvation, even he cometh now in spirit and in power, who was the Rock whom your Fathers in the Wilderness forsook; and the light of the world whom your Fathers slew at *Ierusalem*, which brought a grievous curse upon you of being a people troden upon by all the world, and not onely so, but the most lamentable thing and curse which is over you, for which cause my soul mourns for you, that such cruel hard-heartedness, distrust, doubt, jealousies and unbelief, coveting, fraud, deceit, dissimulation, and Hypocrisie hath vailed your hearts, and grossely darkned your understandings.

Oh that is the worst of all! that is the greatest curse, in how much throughout ages, the *Iews* have been given over unto vile affections, hard-heartedness, sinn and unbelief; which is the cause why ye cannot rightly speak of the things of God, and understand the Prophets writings which were spoken, and do stand as mysteries, yea deep mysteries to your thick hearts, your understandings being covered as with a thick cloud of darkness, (which now we the seed *Abraham*, of the true *Iew* inwardly, do walk by the light thereof as a Pillar of fire by night) and therefore said the Lord by his Prophet, *for want of knowledge my people perish.*

Ezek. 17. 2.

Hos 4. 1, to 9.
Jer. 23. 22
Jer 31. 22
Jer. 30. 61

The Prophets they prophesied of the *Messiah* to come in spirit, in a mystery to the whole world *Iew* and Gentile, so that when he came he was not received but by the Remnant in them dayes, as he is received now in these dayes; but unto whom the spirit of wisdome and understanding was given, to read and understand that which the Prophets spake forth in Parables,

to

k. 20. to the whole world of mankind, which lay in ſin and wickedneſs.

And therefore ye *Iews* now in theſe dayes, ye ought not to ſpeak of God, or to name his name in perverſneſſe, whileſt ye hate to be reformed in your hearts, minds and ſpirits, but ye ought to hear the Meſſage of the Lord God, and to ponder it in your hearts, that you may ſee how farre ye are yet from the Promiſe, being not come in truth, in ſpirit and in life, unto the condition thereof fulfilled and made up in you, untill which ye cannot juſtly expect the fulfilling of the promiſe unto you in the ſubſtance.

For whileſt you are in your ſins, as your Fathers were in their ſins in the day that they ſlew Jeſus at *Ieruſalem*, you cannot but as men in the fleſh, look with any other than an eye of fleſh, for a God of fleſh to come among you, and to ſave you by the Arm of fleſh. Oh blind and ſottiſh, of dull ears and dark underſtandings! and ſo could not your Fathers, neither can you now as you ſtand, ſee him that cometh to ranſome the ſeed in ſpirit and in power.

Behold none other but *Immanuel* the *Meſſiah* which is God with us, the light of the world that is come unto us, and is paſſing through the whole world, who will ſmite the earth with the Rod of his mouth, and with the breath of his lips he ſhall ſlay
a. 11.4. the wicked.

Now this is wiſdome, to know and underſtand that birth and nature of the wicked in you, and to feel the power of that breath in you, thereby to taſte of the pangs of that ſlaughter in you, and then ye will witneſs the *Meſſiah* come in you in
Iſa. 11.2. ſpirit, and in wiſdome, and in a deep and quick underſtanding,
Eccle. 3. making the Heavens new in you, and the earth new in you,
11. as *Solomon* ſaith, *God hath ſet the world in mans heart*, wherefore man cannot find out the work that God maketh from the beginning to the end thereof; he that hath an ear to hear, and heart to underſtand, may now come to diſcern and read (Nations, Kingdoms, Countries, Armies, *Philiſtines*, *Egyptians*, *Aliens*, the ſeed of the *Iew*, and the generation of the Gentile) in him, Mountains, heaps of Stons, *Sodom* Built, and *Gomorrah* fenced, *Ieruſalem* trodden down, *Zion* and her

Daugh-

Daughter in bondage, and her ſeed in great Captivity, lamenting as in ſolitary places, left and forſaken as in a wilderneſſe, and as a Virgin Daughter in a ſtrange land altogether left comfortleſſe, the poor, the widow and the fatherleſſe, the blind, the halt, and the maimed, all left without pity; I ſay, ſearch your hearts in ſecret, and ſee if this be not truth, the light of *Immanuel*, anſwering in all your conſciences and hidden parts.

Again, I ſay wait upon God, with your minds ſtaid upon the light in all your conſciences, and thereby God will ſhew you, even by the coming of his ſon Ieſus the *Meſſiah* the light of the World, the fulfilling of the Law and of the Prophets in you, (that is to ſay, thou ſhalt love the Lord thy God with all thine heart, with all thy mind, and with all thy ſoul, and thy Neighbour as thy ſelfe,) this is the ſum and ſubſtance of all, which the light in all your conſcienees if ye follow it in your minds, will perfectly lead to the fulfilling of; and then ye will know that *Immanuel* the light of the World, came not to deſtroy the Law but to fulfill the Law; that the righteouſneſſe of the Law might be fulfilled in us, who walk not after the fleſh but after the ſpirit; which is according to the leadings of the light in all our conſciences, and this is from the Lord both to the Iew and the Gentile.

Furthermore to the ſcattered Tribes of the houſe of *Iſrael*, this is the word of the Lord God of Heaven and Earth, who is the God of *Abraham*, *Iſaac* and *Jacob*, who by a mighty hand and out-ſtretched arm, by the hand of *Moſes* his Prophet and Meſſenger unto the ſeed in Bondage in great Captivity, brought the children of *Iſrael* out of the land of *Egypt*: Even vnto you Oh ye *Iews* this is the word of the dreadfull Lo d God of Hoſts, and as a ſign unto you, and among you, and in you, it ſhall ſtand unto the end of your dayes, if you periſh in unbeliefe and in your ſins; that the *Meſſiah* is come, Jeſus whom your Fathers ſlew through unbelief and hard-heartedneſſe in their dayes, who ſlew him for ſaying in words, that which they themſelves did own concerning themſelves in the ſubſtance, according to their profeſſion, that is to ſay, he declared that he was the Son of God, and therefore they put him to death

as a Blasphemer, and they said that God was their Father, yet were in their wilfulnesse so far blinded that they could not discern that their words in manner of the declaration, tended to the same thing, and was of the same nature, and this shall stand the sign thereof unto the end, if ye perish in unbelief to your perpetuall judgment, that he hath lightned you all with his true light which shineth in all your consciences, which sheweth you in secret the deceitfulnesse of your hearts, and convinceth you in your minds, of lying, cheating, coveting, envy and of all sin and unrighteousnesse, (which is not according to the Law of God, written in your hearts, this sign) the light in your consciences shall never dye in you, which all your burning Lamps, and washings, and Altars, and vails, and holiest of holiest, and all the other ceremonies were but signs and figures and shadows of this everlasting signe and substance, which shall perpetually stand to justifie you if you love it, and follow it, and walk according to it, or to condemne you for evermore if ye hate it, and walk contrary to it.

And be it also known unto you, that if you expect another *Messiah* then him that is come (which is *Immanuel*, God with us in spirit and in life and power) leading out of sin, the land of bondage and darknesse, and in vertue, and in wisedome, and in counsel, and in judgment, not judging according to the seeing of the eye, or hearing of the eare, but with righteous judgment in spirit, who searcheth every spirit, and the bottome of every heart with his light in every conscience; ye are but *Seekers* unto this day for flesh to come, yet farther to be an ease unto your flesh, and to purchase more ease and liberty for your flesh, in which state ye already stand, even in the ease and lust of the flesh, which God Almighty by the coming of his Son will destroy, for because of sin and iniquitie, and men living in the ease and lust of the flesh, the Lord God will hasten judgement upon the earth.

Now consider, search and see, ponder it and lay it to heart, that you may know what you have waited for; that you may understand whether you have waited and sought for the true thing to come to pass, that henceforth ye may seek aright, else you may all waite till your limbs fails you, and your eyes perish

in

in their holes, and in the end you fall of the expectation and fulfilling of your vain conceptions, and blind imaginations; wait therefore in spirit in humility of heart, that *Immanuel* the light of the World, Iesus the *Messiah*, by whom ye are lightened, ye may come to know and feel the power of his light in your consciences, by it leading you out of all your sinnes and iniquities, which is Satans bond, the Devils chain of darkneſſe, linking you together in hard-heartedneſſe, and binding you in the lusts, ceremonies, customes, and traditions of blindneſs and ignorance, thereby ruling in your minds and spirits, that knowing him, ye may also know by him the breaking of the bonds of Hell, and the disanulling of the Covenant, which is made with death, & ye set at liberty in life and spirit, to serve the Lord God of life who is a spirit (and of purer eyes than to behold iniquity or countenance sinners in their evil wayes) in the uprightneſs of your hearts and integrity of your souls, that ye may be made unto him the praiſe of his name throughout the whole earth, according to his promiſe, that so ye may descern and feel the curſe removed and taken from you, which for many ages past, hath stood upon the heads of the generations of your forefathers, and remains unto this time upon you, untill the eye of your minds which the God of this world hath blinded, be opened by the *Messiah*, which is come and coming to open the eye of the blind, and to give the simple an understanding to discern the day of redemption, and to be made partaker of his hour of salvation, which is held and hid in a myſtery, who is appointed for a way, and to be a high way for the ransomed of the Lord, such as the wayfaring men, though fools shall not erre therein.

Isa. 28.

Hab. 1. 13.

Isa 42.7.

Isa. 35.8.

Oh how do I mourn! Oh how do I travel as in pain and great grief and sorrow for your sakes O ye *Iews!* reading, seeing and feeling, that darknes which is over your hearts, even the same which was, and is in *Egypt* (Spiritual *Sodom* and *Egypt*) even such thick darkneſs as may be felt.

Oh why do ye yet in your hearts seek murther? Why say and contend ye for more blood? Seeing the slaughtered Lamb is already come, whom you say is to come, and not yet come; for if he were to come, whom I declare in the name of the Lord

is already come, behold your generation are to be his slaughterers, and the shedders of his innocent blood, for the fulfilling of the Prophets, that by the offering of his blood once for all, he may for ever perfect them whom God sanctifies, read *Isa.* 53. *Chapter*, which is fulfilled, and see how far you put our selves from salvation, by seeking yet cruelty & murder in your hearts, which your unbelief and wilfulnesse is the ground of.

How many signs would ye have? ye have heared how many were shewed unto *Pharoah*, yet would not he let *Israel* go free, and will ye have, or do ye seek greater then the Sun to be darkned, and the Moon not to give her light, and the stars of heaven to fall? and is not this manifest unto thousands? And cannot you yet read within? Will you say that you believe all that the Prophets have written? Or can you say so, and speak truth, whilest you have not that spirit by which the Prophets writ forth the Scriptures? Or could your Fathers understand the writings of the Prophets, who wickedly persecuted and slew the Prophets? Nay, nay.

Joel 2.31.

Behold this is the word of the Lord unto you all, Iesus the *Messiah* hath cast his Rod before *Pharoah*, the Prince of darkness in you, and it is become a serpent which woundeth you in secret (I speak unto you that have any sense or the least feeling of God) and it devours your rods, yea and will eat your life, and will bring all the plagues of *Pharaoh* upon you, (for as much as your unbelief is but his sin) untill destruction unto death as a flood overwhelms you, except ye repent, that God may be intreated for you.

And know ye that God hath been long suffering, and now sheweth his mercy in this visitation of his love unto you, shewing you the *Messiah* which is come, and hath lightened you, and is the light of the Gentiles also, that he may be the salvation of God unto the ends of the earth.

Isa. 49.6.

Isa 60.1.

Isa. 13.19.

Of a truth from this ye cannot be hid, neither can ye in righteousnesse deny but that ye are lightned with the light of the world, which is *Immanuel* the light of the Gentiles, which also enlightneth the understanding of the *Iews*, else could not the *Iews* unto this day understand that *Moses* was a Prophet of

Isa. 42.6.

the

the Lord, for he was and is the ſame, even the word from the beginning, which God ſaid unto *Moſes* is nigh thee, in thy mouth, and in thy heart, which ſhewed him the Law to be nigh, and not to be ſought for from a ſtrange Land, by which the children of *Iſrael* were condemned for their ſins, ſo that the guilt thereof ſtood upon their heads from year to yeare, as in like manner the guilt of your tranſgreſſions ſtands unto this day upon your heads, which your ſacrifices cannot clear you in your conſciences from, for it is impoſſible that the carnall things can make ſatiſfaction unto infinite juſtice, which ſtandeth over, and meaſureth all tranſgreſſion, and therefore ſaith the Prophet, *Wherewith ſhall I come before the Lord? and bow my ſelfe before the high God? ſhall I come before him with burnt offerings, with calves of a year old? Will the Lord be pleaſed with thouſands of Rams? Or with ten thouſand Rivers of oyl? Shall I give my firſt borne for my tranſgreſſion, the fruits of my body, for the ſin of my ſoul?* He hath ſhewed thee O man what is good, and what doth the Lord require of thee? but to do juſtly, to love mercy, and to walk humbly with thy God. Mic. 6. 6, 7. 8.

In this ye are all concluded with the great idolaters of the earth, and with the *Arminans* and heathens alſo, they have their Images without, that is to ſay, beads, croſſes, pictures, veſſels, and herein the *Iews* in the nature are alſo one with them, who have their ſynagogues, and veſſels, and Offerings, and knows not him whom you imagine you make offerings unto, and theſe are offerings of ſtrange fire unto the Lord, for which cauſe God hath not regard unto your ſervices; for your Fathers forſook the fountain of living mercies in their dayes, and then he ſpake by the mouth of his Prophet, ſaying *who hath required theſe things at your hands? your ſolemn meetings are abomination unto me.* Jer. 2. 3.

And ye are now in the ſame footſteps of your forefathers in the corrupted way of ſin, and blind path of hard-heartedneſs and unbelief, and yet ye ſay, ye worſhip God aright; and furthermore this is your great ſin and dangerous evil, as other profeſſions, have their abominable Idolatries in the ſhew without, your Idols are ſet up in your hearts, and ye put the ſtumbling block of your iniquity before your face; read diligently with true underſtanding, *Iſa.* 8. 14. 15. and marke your ſtumbling offence and fall. Iſa. 1. 11. 12, 13, 14. Ezek. 14. 4.

And

And with you in the same nature all the *Protestants*, *Presbyterians*, *Independants*, *Baptists*, *Seekers*, *Ranters*, and the rest called Christians in general do worship, although you and they are all divers in the Traditions of your and their Fathers in the manner of the practising your services, yet in the substance, you are but one, that is to say, *Cains* nature ruling in you all, who offered a sacrifice and killed the just in him; he killed just *Abel* without him, and that nature which murdered *Abel* without him slew the just within him, and so your severall words, and diversities of opinions, which stands but in the shadow, is not at all that which makes a difference, in the ground and substance, being all but in one nature of transgression, and way of the ungodly in unrighteousness; and you cannot one stain or spot another, or take glory unto your selves over another, seeing the best of all your sects upon the face of the earth, are but speckled beasts, and parti-coloured birds, and not one of you all are come into the way of the promise of God, which is come to pass, wherein the ransomed of the Lord shall onely walk, and no unclean thing can tread therein.

And as for us who are the remnant of God, and his seed gathered to his honour, praise, infinite, endlesse, everlasting glory; all ungodliness and worldly lusts our life abhors, and we are the redeemed of the Lord, through the purchase of the blood of Immanuel, *the light with us, and in us, by which we are kept in the pure fear of the Lord God eternal, to spread his name among you, unto whom also the promise is, that the seed shall be gathered.*

God hath begun in the north Islands to perfect his praise throughout the earth; and because the Lord hath redemeed us from Nations, Kindreds, Countries, tongues and people, we are dispised of all Nations, both Iew *and* Gentile, *and of the scornfull people of our own Nation* England, *are called* Quakers, *who are the Servants of the Lord in Spirit.*

This is written by an upright tender lover
of all souls, *John Perrot.*

THE END.